

THE NEW CREATVRE.

A SERMON PREACHED
AT PAVLS CROSSE,
IANVARY 17. 1619.

By *Stephen Denison*, Minister of Gods
word, at *Katherine Kree Church*,
in the Citie of *London*.

2. COR. 5. 17.

*Therefore, if any man be in Christ, he is a
new creature.*

GAL. 6. 15.

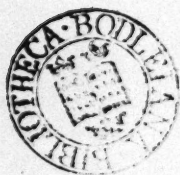
*For in Christ Iesus, neither circumcision a-
uaileth any thing, nor uncircumcision, but
a new creature.*



LONDON,

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1619.





TO THE RIGHT
HONORABLE, SIR
SEBASTIAN HARVEY
Knight, Lord Maior of the hono-
rable Citie of London:

STEPHEN DENISON wilstheth increase
of all sauing grace in this world, and
eternall glorie and happinesse
in the world to come.

Right Honorable,



HE doctrine of Repen-
tance and of the new
Creature, is very neces-
sarie in all places, and
for all assemblies. This
doctrine is fit for all persons; it is fit for
men of high degree, to cause them to be-

A 2 | thinke

THE EPISTLE

think themselves. It is fit for men of low degree, to cause them to know themselves. It is fit for the true iudicious hearer, to cause him to adde practise to his knowledge. And it is fit for the itching eare or curious hearer, to teach him the true use of hearing Sermons, which is, not to haue his vncircumcised eare carnally pleased, but rather to haue his poore soule regenerated, edified, and refreshed. with this doctrine was Ioel sent vnto the old men, and to all the inhabitants of the land. with this doctrine was Ionas sent vnto Nineue, Fortie dayes, and Nineue shall be destroyed. with this doctrine was Christ himselfe sent vnto the lost sheepe of the house of Israel: Except a man be borne againe, he cannot see the kingdome of God. And with this doctrine is this weake messenger or smal Treatise sent into the world at this time. I desire that it might do much good vnto the soules of Gods elect, which if it do, I do vnfaignedly confesse, it is

Ioel 1.2.

Ionas 3.4.

Iohn 3.3.

DEDICATORIE.

not in respect of any worth or sufficiency that is in the author, but meerly by Gods free blessing following my poore and weake endeouours.

The reasons which haue moued me to make this doctrine and Sermon publicke, are these, viz.

First, the consideration of the necessity of it: for what is more necessarie then to vnderstand the mysterie of regeneration? without which no flesh can be saued.

Secondly, the consideration of the generall extent of this doctrine: for it concerneth not onely them which heard the Sermon, but also all others; for God exhorteth all men to repent. ACT. 17. 30.

Thirdly, the desire of diuers holy Christians, whose earnest and godly request I desire to fulfill to my power.

And in that I do commend vnto your Honour, these my poore endeouours contained in this booke, it is:

THE EPISTLE.

First, because your Honour was an eare-witnesse of this Sermon, enduring the coldnesse of the season, to heare it with much attention.

Secondly, because your Honour hath purchased to your selfe a good report among men, by your iust and vpright carriage in that worthy place and calling whereunto you are called.

Thirdly, because your Honour hath had, and I hope will haue vnto the end, a singular care of Gods Sabbath, that it may not be profaned by the leudnesse of men, which are more set vpon their own gaine and pleasure, then in any sort vpon Gods glorie: which desire not onely to sinne themselues, but also to make Christian magistrates partakers of their finnes, by giuing licence and libertie vnto them.

Fourthly, that I might hereby testifie my lone vsfained vnto this famous Citie; for the which I will alwayes pray, that God would turne his iudgements from

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DEDICATORIE.

from it, and preuent it with his liberall blessings, especially in heauenly things in Christ.

I beseech your Honour to accept this Treatise, which I offer as the widowes mite, to be cast into Gods treasure.

And so I will pray the very God of ^{1. Thes. 5.} peace to sanctifie you wholly; and ^{23.} that your whole spirit, and soule, and bodie, may be preserued blamelesse, vnto the coming of our Lord Iesus Christ. Amen.

Your Honours in all things
in the Lord,

Stephen Denison.

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THE NEW CREATURE.

EZEKIEL 18. 31.

Cast away from you all your transgressions whereby ye haue transgressed, and make you a new heart and a new spirit: for why will ye die, o house of Israel?



AT the five and twentieth verse of this present Chapter, the Prophet *Ezekiel* tells vs, that the house of *Israel* had complained against the Lord, that his wayes were not equall. Vnto the which impudent, sawcie, and blasphemous complaint, the Lord in his owne most iust defence giueth a double

ble answer: first in the 26 and 27 verses, in these words: *If a righteous man forsaketh his righteousness, and committeth iniquitie, and dieth in them: for the iniquitie that he hath done, shall he die. Againe, when the wicked man turneth away from his wickednesse that he hath committed, and doth that which is equall and right, he shall save his soule alive. As though the Lord should say: He that condemneth the impenitent, though formerly neuer so righteous in shew; and he that iustificieth the penitent, though formerly neuer so wretched in deed, his wayes must needs be equall. But God doth all this: Therefore his wayes must needs be equall. The second answer which the Lord giueth to the former vniust complaint, is contained in the words of my text: *Cast away from you all your transgressions, whereby ye have transgressed, &c.* As though it were said: He which offereth you life and*

and saluation, vpon condition of repentance and amendment for the time to come, his wayes must needs be equall. But God offereth you this offer. Therefore his wayes must needs be equall.

Cast away all your transgressions, &c. The parts of this text are two, to wit, an exhortation, and an expostulatio; or a counsell, and a reason. In the exhortation or counsell, the Church of God is taught, first, what to anoid, in these words, *Cast away all your transgressions, whereby ye haue transgressed.* Secondly, what to labour for, in the words following, *And make you a new heart and a new spirit.* And the expostulation or reason, is taken from the danger that will ensue if the counsell be reiected, in these words, *For why will ye die, O house of Israel?*

Cast away frō you all your transgressions.

Cast away: by this is meant a finall forsaking of sin; yea such a forsaking
is

is here vnderstood, as is with an holy detestation or indignation : much like vnto that speech of the Prophet

Isa. 30. 22.

Isaiah, Ye shall defile also the couering of thy grauen images of siluer, and the ornament of thy moulten images of gold: thou shalt cast them away as a polluted cloth: thou shalt say vnto it, Get thee hence.

All your transgressions. The word in the originall signifieth properly *slips, or failings, or lesser sins.* Whereby is not meant, that the Church must onely cast away or forsake her smaller sinnes, and retaine her greater; for that were with the Pharises to straine out a gnat, and to swallow a Camell: but by *transgressions* in this text (by a Synecdoche, part being put for the whole) we are to vnderstand all sinne, from the greatest to the least; from grosse, crying, reigning sinne, euen to our very infirmities. The like figure is to be obserued

Mat. 23. 24.

in the words of the third commandement, *Thou shalt not take the name of the Lord thy God in vaine*: for the Lord will not hold him guiltlesse, &c. Exod. 10. 7

Where it is not meant, that we should onely make conscience of taking Gods name in vaine by light vse in common talke, and in the meane time make no conscience of periury before a magistrate: but the true meaning and scope of the cōmandement is, to teach vs to make conscience of all profanation of Gods name, euen from the very sinnes of periury and blasphemy, to the least oath. Euen so in my text, by *transgressions* we are to vnderstand all sinnes, both great and small. For we must not fauour or abet our selues in our very infirmities.

And make you a new heart and a new spirit. By heart and spirit here is meant the whole inner man. For by the heart is meant the memory, the will,

will, the affections, and the conscience; and by the *spirit* is meant the spirit of the mind, or the vnderstanding. So that that which God requireth here to be renewed, is the whole inner man: according to that holy

Pro. 23, 26. Prouerb, *My son giue me thine heart.*

But here a questiō may be demāded: Will God therefore be content with the bare renewing of the inner man? or is he indifferent, whether the outward man be renewed or no? Not so:

1. Cor. 6, 20 *For we are bought with a price: therefore we must glorifie God both in our bodies and in our spirits: for they are Gods.*

But the Lord nameth the inner man, because the true renouation begins there, namely at the heart and in the mind. Secondly, because God knew full well, that if once the inner man were thoroughly renewed, the outward man would quickly be reformed. According to that speech of our

Mat. 23, 26. blessed Sauour to the Pharisee: *Thou blind*

blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also.

*Why will ye die? There is a three-fold death mentioned in the holy Scriptures: First, naturall, and that is nothing else but a separation for a time of the soule from the body. Secondly, spirituall, and that is a separation of the soule from the life of God. Thirdly, eternall, and that is a finall separation both of body and soule, from the comfortable presence of God. Of the first kind of death, is spoken in Heb. 9. 27. *It is appointed vnto men to die once.* Of the second, is spoken in Luke 15. 32. *This thy brother was dead, & is alieue again.* Of the third is made mentiō in Reu. 21. 8. *The fearfull, and unbeleeuing, & abominable, & murderers, and whoremongers, and sorcerers, and idolaters, and all lyers, shall haue their part in the lake which burneth with fire and brimstone: which**

is the second death. My text is meant of the third kind of death: *why will ye die?* that is, why will ye incur the danger of the second death, which is eternall damnation both of soule and bodie, to be tormentēd with the Diuell and his Angels for euer.

O house of Israel. By the house of Israel in this place, is meant the Church of God both among the Iewes and among the Gentiles. For the name *Israel* is giuen to both peoples, in Gal. 6. 16. And I am sure the matter of the exhortation concernes vs Gentiles as much as euer it did the Iewes. For I appeale to euery mans conscience: haue not we as great need to be exhorted to cast away all our transgressions, as euer had the Iewes? Haue not we as much need to be stirred vp to become new creatures, as euer had the Iewes? Iudge we in our selues. Furthermore, this name *Israel* is taken from the Patriarch

arch *Iacob*, who was named *Israel* by Gen. 32.28. the Angell which wraſtled with him, becauſe as a Prince he had preuailed with God. And it is a very fit name for all Gods people, becauſe they are a generation that can wraſtle with God in prayer, and alſo preuaile. Thus much of the literall meaning of the words.

Caſt away all your tranſgreſſions. Before I come to the points of doctrine which I principally aime at, two queſtions are firſt to be answered: Firſt, whether repentance be in a mans owne power or no, becauſe the Church is here exhorted, as by her owne action, to caſt away her tranſgreſſions, and to make her ſelfe a new heart and a new ſpirit? And the ſecond queſtion is, whether a man haue free will or no? becauſe it is ſaid here, *why will ye die, ô houſe of Iſrael?* As ſeeming to imply, that it was in the free choiſe of Iſrael her ſelfe, whether ſhe

B would

would be saued or damned.

Concerning the first question, I answer, that true repentance, or that repentance which is neuer to be repented of, it is not in mans power, but it is the especiall gift of God: according to that in 2. Tim. 2. 25. *In meeknesse instructing them that oppose themselves, prouing if God peradventure will giue them repentance, to the acknowledging of the truth.* And furthermore, euery vnregenerate person, man or woman, is a very blacke More, yea a Leopard: and therefore as the blacke More cannot change his skin, nor the Leopard his spots, no more can any vnregenerate person do good, which is accustomed to do euill. We do not denie, but natural men and women may attaine some degree of sorrow, as *Iudas* did; & some degree of outward humiliation, as *Ahab* did; and some degree of confession, as *Pharao* did; and some degree of the restraining spirit, as *Abime-*

Jer. 13. 23.

Mat. 27. 3.

1. Kin. 21. 29

Exod. 9. 27

Abimelech did; and some degree of Gen. 20. 6.
 satisfaction vnto men for iniuries
 done, as the same *Judas* did. But to Mat. 27. 5.
 the sauing sight of sinne, or to the
 contrite spirit, which God wil not de-
 spise; or sound inward mortification
 vnto sin, which is by the Spirit; or to
 true conscience of sin, and louing en-
 deuour after righteousnesse: hereunto
 a meere naturall person can neuer at-
 taine by his owne naturall strength.
 For it is spiritually, and not naturally
 attained: it is the worke of God, and
 not of man. And therefore *Ephraim*
 is heard bemoaning himselfe to God
 in these termes, *Turne thou me, and I* 1 Ier. 31. 18.
shall be turned: for thou art the Lord
my God. Wherein he doth secretly ac-
 knowledge, that he had not repen-
 tance in his owne power, but that it
 was the gift of God.

But here remaineth still another
 difficultie. For it may be obiected fur-
 ther: If repentance be not in a mans

owne power, then why doth God exhort vs here to cast off all our iniquities, and to make our selues new hearts and new spirits? God doth not this because he presupposeth an ability in vs to perform that which he requireth; but because he himself is ready to do that for vs, which he requires at our hands. For the word of God is not as the word of man, to wit, a bare sound or voice; but being ioyned with the Spirit, it offereth grace, and effecteth that in the harts of the elect in some measure, which it doth require. As we reade concerning *Thomas*, Ioh. 20. 27. 28. Christs word commanded *Thomas* not to be infidelious but belecuing, and the same word wrought faith in him to belecue: so that he immediatly fell downe at Iesus feete, and said vnto him, *Thou art my God and my Lord.*

Concerning the second question, which is, whether a man haue free will,

will, because it is said, *why will ye die?*
 To this I answer, a man or woman
 may haue a free choise in things ciuill
 and indifferent: thus, if any one be in-
 uited to a feast, he is at his own choise
 whether he will go or no; and if he
 go, he is at his owne choise of what
 dishes he wil taste or eate: according
 to that in 1. Cor. 10. 27. *If any one that
 beleeueth not, bid thee to a feast; and if
 thou wilt go, &c.* But to make choise,
 or to refuse to go to a feast, or to
 make choise to feed moderately for
 conscience sake, or for Gods glorie,
 this is immediatly frō God the foun-
 taine of all holinesse. *For we are not* 2 Cor. 3. 5.
*sufficient to thinke anything as of our
 selues, but our sufficiencie is of God.*
 Again, that a Christian hath in some
 measure a freed will after conuersion,
 though not an absolute free will, we
 do not gainsay: for Christ came to
proclaime libertie to the captiues, and Esai. 61. 1.
the opening of the prison to them that

2. Cor. 3. 17 *are bound. And where the Spirit of the Lord is, there is libertie. But to say, that a man hath absolute freedome, and that he hath power of himselfe, without the Spirit, to will that which is good, and to nill that which is euil;*
- Phil. 2. 13. *to affirme this we cannot. For it is God which giueth both to will and to do, of his good pleasure. We haue not free will before conuersion: For euery imagination of the thoughts of our hearts are onely euill continually. And, in vs,*
- Gen. 6. 5. *that is, in our flesh, abideth nothing which is good. Neither haue we free will after conuersion: For without*
- Rom. 7. 18. *Christ can we do nothing. And, As the branch cannot beare fruite of it selfe except it abide in the vine, no more can we, except we abide in Christ.*
- Ioh. 15. 5. 4.

And therefore we Christians haue iust cause to reiect the doctrine of Poperie, as in other points fundamentall, as namely in the doctrine of iustification by a mans owne merits;
and

and in the doctrine of praying, or giuing diuine worship vnto Saints and Angels; and in the doctrine of Purgatorie; and in the doctrine of the Popes authoritie to dispense with sin, or to forgiue sin; in the doctrine of Transsubstantiation; in the doctrine of the Popes power to dethrone Christian Kings, &c. As we haue, I say, iust cause to reiect these vaine inuentions, with innumerable other Antichristian traditions: so likewise we haue iust cause to dissent from the Papists and new vpstart Arminians in the doctrine of Free will. And the doctrine of Free will, in that sence as it is maintained by Papists and Arminians, is so much the more to be abhorred: first because it denieth the doctrine of the eternall truth of God concerning election and reprobation; maintaining that one person is not elected more then another, except it be for foreseene faith or fore-

seene workes. Contrary vnto that in Rom.9.11. *For the children being not yet borne, neither hauing done any good or euill, that the purpose of God according to election might stand, not of workes, but of him that calleth, it was said vnto her, The elder shall serue the younger: as it is written, Iacob haue I loued, and Esau haue I hated.*

Secondly, the doctrine of freewill is so much the more to be reiected, because it derogates from the glorie of God, and maketh a man his owne sauiour: for if a man haue absolute power of himselfe, by his owne will to be saued or damned, then if he be saued, he may thanke himselfe and not God. Thirdly, if the doctrine of freewill were receiued, then we must also grant, that there is no assurance of saluation in this life: contrary to that in 2.Pet. 1.10. *Make your calling and election sure.* Yea we must grant also, that a Christian might fall finally

nally and totally from saving grace: contrary to that in Math. 16. 18. *The gates of hell shall not preuaile, &c.* and thus one grosse absurdity being granted, a thousand would follow. The reason therefore that God expostulates thus with his Church, *why will ye die?* is not to impleie any free-will in vs, but rather to intimate a great frowardnesse in vs vnto that which is good, and a desperate forwardnesse and pronenesse vnto that which is euill. *why will ye die?* that is, why will ye desperately resist the Spirit when he offers grace vnto you? and why will ye wilfully rush into sinne as the horse into the battell, and so incurre the danger of damnation, when ye are sufficiently forewarned? Thus much for the meaning of the words and matter.

Cast away from you all your transgressions. I purpose not to collect all the doctrines which I might out of this

this text, because the time would be too short for so large a discourse. I will therefore (if God will) insist onely vpon such points as stand best with the scope of the holy Ghost in this text or portion of Scripture, and which I think to be the most necessary doctrines concerning the time and place.

Cast away from you all your transgressions. Where note, that it is not said, lay by all your transgressions for a time, but cast them away. Againe, it is not said, cast away some of your transgressions, or such transgressions which you can best spare, but cast away all, euen to your very infirmities.

1. *Doctrine.* Whence obserue we, *That a true penitent sinner must not not fauour or allow himselfe in any sinne or transgression whatsoever, but he must be content to part with all, yea with his best-beloued sinnes: he must cast away*

way all his transgressions whereby he hath transgressed.

For the proofof which point, I commend vnto you these places of Scripture following:

Ezechiel 18. 30. *Repent and turne your selues from all your transgressions, so iniquitie shall not be your ruine.*

Math. 18. 8. 9. *wherefore if thy hand or thy foote offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then hauing two hands or two feete, to be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then hauing two eyes to be cast into hell fire.*

2. Cor. 7. 1. *Hauing therefore these promises (dearely beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.*

Heb.

Heb. 12. 1. *wherefore seeing we are compassed about with so great a cloud of witnesses, let vs lay aside euery weight, and the sinne which doth so easily beset vs, and let vs runne with patience the race that is set before vs.*

By all which places of holy Scriptures, and by many other, it is cleare and manifest, that it will not serue our turnes, to forsake some sinnes vpon our conuersion, but we must be content to part with all, yea with our best beloued sinnes.

For further euidentcing of this necessary truth, consider we the examples of former Conuerts: when the
 1. Cor. 6. 9. Corinthians were conuerted, they washed themselues by the cleane waters of Gods Spirit, from their vncleannesse, theft, couetousnesse, reuilings, extortions, and the like.

When the Thessalonians were
 1. Thes. 1. 9. conuerted, they *turned from idols to serue the true and liuing God, and to looke*

looke for his Sonne from heauen. And
so for particular persons.

When *Mathew* was conuerted, he Math. 9. 9.
left the receipt of custome : when
Zaccheus was conuerted, he left his Luke 19. 8.
forged cauillation : when the hard
hearted iaylour was conuerted, he Act. 16. 33.
ceased to deale cruelly with poore
prisoners: when *Moses* was conuer-
ted, he abhorred the vanities of *Pba-* Heb. 11. 33.
raoes Court.

By all which examples and many Reason 1.
other mentioned in the word of
God, it is euident that a true Con-
uert or penitent person must turne,
not from some, but from all his
sinnes.

And great reason there is that a
man or woman should turne from all
iniquitie.

First, in respect of God himselfe, for
Iehouah is a God of purer eyes then to be Hab. 1. 13.
hold euill, he cannot looke on iniquitie,
as saith the Prophet. He abhorreth all
iniquitie,

iniquitie, his iealousie smoaketh against all sinne, and especially against that sinne after which we haue gone a whoring from God. And therefore whosoever they be that desire to get into Gods fauour, they must of necessitie forsake their beloued sinne, which is Gods corriuall.

Reason 2.

1.Ioh.3.4.

Iam.2.10.

Secondly, a Christian must forsake all sinne. For euery *sinne is the transgression of the Law: and he that shall keepe the whole Law, and yet offendeth in one point, he is guiltie of all.* For howsoever he breakes not euery linke of the chaine by this or that particular sinne, yet he may be truly said to breake the chaine, if he breake any linke at all of it. So that though a man sinne not particularly against euery Commandement, yet by fauouring and allowing himselfe in this or that particular breach of the Law, he is guiltie of the breach of all Gods Commandements, because he
offer-

offendeth against the authoritie and integritie of the whole Law. And therefore whosoever they be that loue and respect Gods Law, they must of necessitie breake off their beloued finnes. For the sound loue of the word and the loue of sinne, can no more stand together then the Arke and *Dagon*.

Thirdly, a Christian must forsake *Reason 3.* all sinne in respect of sinne it selfe. For what is any sinne but the very worke of the diuell? and therefore to be abhorred. *1. Iob. 3. 8.* What is any sinne but a fruite of the filthy flesh? and therefore worthy to be hated. *Gal. 5. 19.* Yea what is any sinne but very filthinesse it selfe? as it is termed *2. Cor. 7. 1.* Yea what is any sinne but the vomit of a dog and filthy mire? as *Peter* phraseth it in his *2. Epistle 2. Chapter*: and therefore what iust cause hath euery Christian to forsake and abandon all sinne?

Fourthly,

Reason 4.

Fourthly, euery Christian ought to forsake all sinne, yea euen his beloued sinne, in respect of the danger that will accrue vnto him, if he do not forsake it. He that will not forsake his sinne, he remaineth vnder the wrath of God. *For the wrath of God is reuealed from heauen against all vngodlinesse and vnrighteousnesse of men.* He that will not forsake his sin, he is continually subiect to Gods vengeance in this world, *for God will wound the hairie scalpe of such an one as goeth on in his wickednesse.* He that will not forsake his sinne, he shall neuer enter into the kingdome of heauen, according to that in Gal. 5. 21. *Of which I tell you before, as I haue also told you before, that they which do such things shall not inherite the kingdome of God.* Lastly, he which will not forsake his beloued sinne, he shall be sure to haue his portion in the lake that burneth with fire and brimstone; he

Reu. 21. 8.

he shall not be able to stand in iudge-^{Psal. 1. 5.}
ment, yea he shall desire the very
mountaines to fall vpon him, to hide
him from the wrath of the Lambe.
And therefore whosoever they be
that desire to escape these dangers,
they must of necessitie breake off
their beloued sinnes.

Fifthly, every Christian ought to ^{5. Reason.}
breake off his beloued sinne in re-
spect of the good which he shall
reape thereby: and the true Christian
shall receiue infinite benefite by the
forsaking of sinne. For first, if he will
touch no vncleane thing, God will ^{2. Cor. 6. 17}
receiue him for his child.

Secondly, if he will forsake all his
sinnes, he shall be made fit for Gods
seruice, as for prayer, hearing Gods
word, receiuing the Sacrament:
whereas otherwise if he forsake not
sinne, he is vnfit for all these; for if we
regard wickednesse in our hearts, ^{Psal. 66. 18.}
God will not regard our seeming de-

C uotion,

uotion, but it is abomination to him.

Thirdly, if a Christian will forsake his beloued sinne, he shall haue peace of conscience, which he shall neuer haue vnlesse he forsake his sinne. For
 Iſay 57.21. *there is no peace to the wicked, ſaith my God.*

Fourthly, if a Christian forsake his sinne, he shall profite by the word;
 Luke 8.14. *wheras otherwise the word is choked by the venime of his beloued sinne.*

Fiftly, if a Christian forsake his sinne, he shall haue fellowship with God and ioy in the holy Ghost;
 Iſay 1.16. *wheras if he forsake nor his sinne, he remaineth an alien to God; and in very laughter his heart shall be sorrowfull.*
 Eph. 2.12. *Pro. 14.13.*

Sixtly, if a Christian forsake his beloued sinne, he shall approue the truth of his repentance, whereas otherwise his repentance is no better then the repentance of Herod. For
 Herod

Herod was content to do many things at the preaching of *Iohn Baptist*, but he would not forsake his *Herodias*: and therefore his obedience was no obedience, and his repentance no repentance. Marke 6.

But doth not the *righteous man* fall seven times a day? and do we not in many things offend all? are we not all sinners? is there any man that lieth and sinneth not? Therefore what necessitie is there that any man should endeavour to purge himselfe from all sinne? 1. Obiection.
Pro. 24. 16.
Iam. 3. 2.

It is very true that we are all sinners, For if we say we have no sinne, we lie, and speake not the truth; but there is great difference betwixt sinnes of infirmitie whereunto the children of God are subiect, and sins of presumption whereunto the wicked are given. Answer.
1. Iohn 1. 8.

First, sinnes of infirmitie are committed vpon the sudden, by a present

and vnexpected temptation, as we see in the example of *Dauid*, *Psal.* 116.

11. *I said in my haste, all men are liers.* But a sinne of presumption is committed with premeditation and plotting. For *the wicked deuiseeth mischief upon his bed; he setteth himselfe vpon a way that is not good, &c.* *Psal.* 36.4.

Secondly, a sinne of infirmitie is done vnwillingly, with much struiuing against the flesh, yea with the very hatred of the sinne committed: as we see in the example of blessed *Paul*, *Rom.* 7.15. *That which I do, I allow not: for what I would, that I do not; but what I hate, that do I.* Whereas on the contrary, a sinne of presumption is committed willingly, with the whole heart, with great delight, yea euen with greedinesse, *Ephes.* 4.19. *who being past feeling, haue giuen themselues ouer vnto lasciuiousnesse: to worke all vncleanenesse with greedinesse.*

Thirdly,

Thirdly, a sinne of infirmitie is commonly committed in things of a lower nature. For few of the children of God after conuersion (as I suppose) do fall so grossly as did *David* and *Peter*. The child of God after regeneration may be assailed with euill thoughts, and may be subiect to like passions as others are: yea idle words may sometimes slip from them at vnawares, and some failings there may be in their actions and dealings: and they may also come short in the well performing of holy duties and the like. But a sinne of presumption is vsually committed with an high hand in grosse matters. Rom. 3. 13. *Their throate is an open sepulcher, with their tongues they haue vsed deceit; the payson of aspes is vnder their lips: whose mouth is full of cursing and bitterness, their feete are swift to shed blood, &c.*

Fourthly, a sinne of infirmitie is

commonly of ignorance, as was the sinne of *Peter* when rashly he desired that three Tabernacles might be made, one for *Christ*, one for *Moses*, and one for *Elias*, not knowing what he said; whereas a sinne of presumption is alwayes against the light of knowledge. For the wicked knowing the iudgement of God (that they which do such things are worthy of death) not onely do the same, but haue pleasure in them that do them. Rom. I. 32.

Fiftly, a sinne of infirmitie when it is knowne, it is presently repented of, and is more carefully shunned and bewar'd of for the time to come: as we see in the example of holy *Iob*, in his fortieth chapter, and fourth and fifth verses: who perceiuing that he had bene too bold with God, presently vpon the sight of his sinne breaketh out into these termes of repentance, *Behold I am vile, what shall*

I answer thee? I will lay my hand upon my mouth, once haue I spoken, but I will not answer againe: yea twise, but I will proceed no further. Whereas on the contrary a sinne of presumption is commonly made a trade of, and continued in, yea many times defended and boasted of. The children of *Israel* made a trade of prouoking God vnto anger in the wilderness, and continued therein fortie yeares, *Psal. 95. 10.* The wicked idolaters offer to defend their offering of cakes to the Queene of heauen, *Ier. 44. 17.* And the vngodly boasteth of his hearts desire. *Psal. 10. 3.*

Now therefore considering what great difference there is betwixt sins of infirmitie and sinnes of presumption, let no man deceiue himselfe in being encouraged to liue in his grosse sinnes of presumption, because the true children of God, sore against their wils, are subiect to many

slips and imperfections.

2. Objection. I am conuincd in my conscience (may some say) that I ought to liue better then I do, and that I ought to breake off my best-beloued sinnes: but may I not do this hereafter? what necessitie is there of present amend-

Answer. To this I answer: It is not for thee (my poore brother) to put off thy repentance from day to day; and that for diuerse weightie reasons.

First, because God himselfe calleth vpon thee for present repentance: *To day if ye will heare his voyce, harden not your hearts, as in the prouocation; and in the day of temptation in the wilderness.*

Secondly, because through procrastination thine heart may be made hard and irpenitent, as is implied in *Heb. 3. 13. Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sinne.*

Thirdly,

Thirdly, because thy life is fraile and vncertaine; thou knowest not what a day may bring forth; thou mayest be alieue and in health to day, and dead and buried by to morrow: therefore it behoueth thee to repent whilest thou hast yet time.

Fourthly, there be (no doubt) multitudes at this instant in hell fire for deferring their repentance, notwithstanding that they purposed, as thou doest, to repent hereafter. And therefore, lest thou be like such foolish virgins, and lest thou also come to that place of torment, thou must not onely repent, and cast away all thy transgressions whereby thou hast transgressed; but this thou must do to day, without any minutes procraftination.

I am content (will some haply 3. *Obiection.* say) to part with whatsoeuer I am conuincd of to be a sinne; but how shall I be conuincd of sinne, or by what

Ans.

what meanes may I come to find out my beloued sinne? I answer, if thou knowest not (my Christian brother) thy beloued sinne, which euery man doth more easily know then forsake, take these few directions for the finding out of thy sinne:

First, pray vnto God (but pray frequently, and in the name of Christ) that he would vouchsafe to discouer vnto thee thy sins. For it is the Spirit
 Iohn 16.8. of God which *conuinceth the world of sinne*; and he is that *eye-salue* which must cause thee to see.

Secondly, thou must be very conuersant in Gods word, but especially in the reading of the Law of God:
 Rom. 3.20 for *by the Law cometh the knowledge of sin*. And the Law is that true cristall glasse, wherein thou mayest discern and see thy vgly deformities.
 Iam. 1.23.

Thirdly, thou must carefully observe the checkes of thy conscience. For if thou hast not feared thy conscience;

science with an hote iron, it will at one time or other checke thee for thy beloued sinne; and thine owne heart will smite thee, as *Dauid's* heart smote him, when he had cut off the lap of *Saul's* garment.

Fourthly, thou must be content to suffer the word of exhortation from thy Minister, from thy friend, yea from thy very enemy, if thou desirest to come to the sight of thy sin. Many times others see more in vs, then we can see in our selues. How came *Dauid* to the sight of his sin, but by *Nathan* the Prophet his ministry? 1 Sam. 12.

Now hauing proued vnto you at vse 1. large the truth of the doctrine, namely, that a true conuert must turne, not from some, but from all his sins: the vse of the point is, first to condemne the practise of grosse hypocrites, vnto whom sin is sweet, and they hide it Iob 20. 12. vnder their tongues: which with *Saul* spare their fat sinnes of pleasure and profit;

profit; and learne of *Naaman* to say,
Lord be merciful vnto vs in these sins;
when in the meane time they neuer
meane to forsake them. But I leaue
such to their iust condemnation, vn-
lesse they repent.

¶ We.

Secondly, it serues for exhortation,
to excite euery one of you, and mine
owne soule also, to forsake all sin. Let
Ministers learne to beware of false
doctrine, and bad example, lest many
therby be defiled. Let Lawyers learne
to beware of bribes, to peruert iudge-
ment and iustice. Let Magistrates
learne to beware of too much seue-
ritie towards some, and of too much
partialitie towards others. Let trades-
men learne to breake off all fraud and
deceit, and all shamefull secret cor-
ruptions of their particular callings.
In a word, let euery man and woman,
rich and poore, yong & old, one and
other, learne to cast off all their trans-
gressions, whereby they haue trans-
gressed.

gessed. And that we may obtaine the happie victory against our especiall corruptions, these rules are to be obserued with all carefulnesse.

First, we must daily examine our selues: for thus saith the Lord of hoasts by the Prophet, *Consider your wayes*; and by his beloued Disciple, *Remember from whence thou art fallen*. Agg. 1. 12. Rcu. 2. 5.

Secondly, we must daily confesse them, and bemoane our selues daily for them to God; yea we must condemne our selues for them, and desire strength against them by prayer. All this did *Paul* for the remouing of the messenger of Satan, which was sent to buffet him, 2. Cor. 12. 7.

Thirdly, we must daily renew our couenant with God, vowing against our sins, as *Dauid* did; *I haue sworne, and will performe it, that I will keepe thy righteous iudgements*. A resolute vow and stedfast resolution, are notable preseruatiues against all sinne.

Fourthly,

Fourthly, we must be very conuersant in the vse of Gods ordinances, to wit, of praying, aduised reading, frequent hearing, prepared receiuing of the Lords Supper, &c. Diligence in these things is an especiall meanes, with the helpe of Gods Spirit, to mortifie any sinne.

Fistly, we must auoid the companie of such as haue bene the instruments of Satan formerly to allure vs to sin. For in vaine shall we purpose to keepe the commandements of our God, vnlesse with *Dauid* we say to our gracelesse companions, *Depart from me ye wicked.*

Pla. 119. 315

3. 172.

Thirdly, considering that all sinne must be cast off, it may serue more particularly for the instruction both of Ministers and Magistrates. Of vs Ministers, we must hereby be excited to take diligent notice of the sinnes that reigne in this land, and especially amongst that people of which God hath

hath made vs ouerseers : and let vs without respect of persons endeavour to subdue all sin. Let vs not feare the rich, nor fauour our benefactors. Let vs not desire to speak pleasing things, but profitable things. Let vs *cause Ie. Ezek. 16. 2. Ierusalem to know all her abominations.* Let vs deliuer our selues from bloud-guiltinesse, by giuing warning; and so *when the chiefe Shepheard shal appeare, 1. Pet. 5. 4.* we shall receiue the crowne of glorie, which fadeth not away.

Secondly, this may serue for the instruction of all such as are in authoritie either in Church or Commonwealth: they must labour to suppress to their power all sin; but especially such sins as reigne in this Land, and in this famous Citie of *London*. Let Ecclesiastical power suppress all heresie and schisme, such as are Popery, Arminianisme, Anabaptisme, Familisme, deprauing of the Sabbath, and such like. Let the maintainers of these
curled

curſed ſects be ſharply cenſured, and ſought out, and diligently enquired after. Let theſe ſkulking foxes be taken; for theſe are they that ſpoile this vine, perſwading vnſtable ſoules to deſperate ſeparation.

Here likewiſe let the ſecular Magiſtrate learne to ſuppreſſe and puniſh the groſſe abuſes of the time, ſuch as are, ſwearing, Sabbath-breaking, theft, whoredome, drunkenneſſe, idleneſſe, and innumerable other. For be-

Eccleſ. 8. 11. *cauſe ſentence againſt an euill worke is not ſpeedily executed, therefore the heart of the ſonnes of men is fully ſet in them to do euil.* Let Magiſtrates learne of Nebuchadnezzar to puniſh ſwearers and blaſphemers; for he (though an heathen) made a ſolemne decree,
 Dan. 3. 29. *That euery people, nation and language, which ſhould ſpeake any thing amiſſe againſt the God of Shadrach, Meſhech, and Abednego, ſhould be cut in peeces, and their houſes ſhould be made a dung-hill.*

hill. Surely this heathen man may iustly rise vp in iudgement against vs professed Christians, in that we suffer the glorious and fearefull Name of God, and the precious bloud and sacred wounds of Iesus Christ, so commonly and ordinarily to be profaned and blasphemed. Let Magistrates learne of *Nehemiah* to be zealous Neh. 13. 27. for the Lords Sabbath; that as he threatned to lay hands on all such as broke the Sabbath by their selling wares on that blessed day, so they would take notice of the profanation of the Sabbath in euery kinde, and labour to suppress all abuses, and not to giue the least toleration at the request of any, for any carnall libertie: knowing the ill disposition of mans nature, that if it haue an inch, it will take an elne. Let Magistrates therefore learne of *Phinees*, to execute seuerer iudgement Psal. 106. vpon the adulterer and the whore. 30.

D

Let

HoL 43.

Let them not winke at filthy houses, nor streete and field adulteries, but let them take with *Phinees* the iaueline of iustice, and suppress these grosse enormities for the which the land mourneth. Let Magistrates learne to suppress all deceit among tradesmen, and let them not suffer the throate of the Common-wealth to be vnnaturally cut by her owne children nor by strangers. Let Magistrates learne to suppress that common and ordinarie sinne of drunkenesse, and for the same purpose to suppress the superfluous number of Tauernes and Alehouses, which too ordinarily are houses of disorder and cages of vncleane birds; and let them strengthen the hands of vnder-officers, which may narrowly looke vnto the abuses and disorders of such places. Let Magistrates learne to suppress the Sodomiticall sinne of idlenesse, and therefore let them ende-

uour

uour to reſtraine thoſe ſturdy beg-
gers which are able to worke, and wil
not; and for this purpoſe let them re-
member the rule of the bleſſed Apo-
ſtle, *If there be any that will not worke,* ^{2. Theſ. 3.}
let him not eate. And here I wiſh that ^{10.}
a more Chriſtian care might be ta-
ken of certaine poore children, which
take vp their lodging in the cold
ſtreets, and many of them are found
dead in the morning. I pray God
their bloud be not one day required
at the hands of thoſe that ſhould ſee
theſe things reformed. In a word (be-
cauſe time would be too ſhort to en-
ter vpon all particulars,) let Magi-
ſtrates learne of *Dauid*, to *deſtroy all* ^{Pſal. 101. 8}
the wicked of the land, that they may
cut off all wicked doers from the Ci-
tie of the Lord. And for the ſame pur-
poſe let them haue an eſpeciall care
of the choiſe of vnder-officers, for ^{Exod. 18. 2.}
the bad choiſe of them is the bane of
all iuſtice.

D 2 Fourthly

4. Vse.

Fourthly and lastly, considering that a true Conuert must cast away all his transgressions, therefore let the profane stageplayer forsake his vn-lawfull youth-polluting trade, and betake himselfe to some lawfull calling: remembring that euery Christian is bound *to worke with his hands the thing which is good*. Let the scoffer at religion and religious persons, which cries downe all holinesse and feare of God vnder the colour of a hell inuented nick-name, cease from his Ismaelitish mocking, *lest his bonds increase*. Let the couetous person cease from his couetousnesse, considering that it is not frugality or good husbandry, as the diuell would make him beleue, but it is *idolatrie*, odious to God, hatefull to men, and in it selfe damnable, as the Scripture speaketh. Let the proud person cease from pride, both in heart and countenance, and speech, and apparell, both

Eph. 4. 28.

Esay 28. 22.

Col. 3. 5.

Plal. 10. 3.

1. Cor. 6. 10

both in respect of outward gifts and inward gifts; and the rather, first because pride is one of the fixe things Pro. 6.17. which God abhorreth: Secondly, because God will visite the sin of pride in apparell euen in Princes children, Zeph. 1. 8. and much more in others which will content themselues with no fashion in apparell, nor with any naturall countenance, but will needs haue a painted face of their owne making, because they like it better to be like vnto that strumpet *Iefabel*, then to 2. Kio. 9. 30 conforme themselues after the modest manner of holy women. Let the malicious person cease from his malice, knowing that it is murder in the 1. Ioh. 3. 14. sight of God; let him cease to hate his brother in his heart; let him cease to curse another, lest it light vpon Psal. 109. 17 himselfe; let him cease to seeke reuenge, either cunningly or openly, either vnder pretence of law or otherwise, knowing that *vengeance be-*

Rom. 12. 19 *longs to God, and he will repay.* Let the deceitfull person ceasse to liue by his wits (as he termes it,) let him not get his liuing by carding, dicing, bowling, cosening, periuring, and such like forged cauillation; knowing that
 2. The. 4. 6. *God is auenger of all such things.* Let the vsurer learne to forsake his vsury though it be a gainefull sinne.

First, because he hath no warrant for his practise from any one place of Gods word truly and faithfully vnderstood.

Secondly, because the word of God, doth expressly condemne his practise in diuerse places, as in Psal. 15. 5. Ezekiel 18. 13. Luke 6. 35. and in many other texts of holy Scripture.

Thirdly, because it is a matter of euill report, and euer was so, both amongst Christians and heathens.

Fourthly, because it is maintained with a trembling conscience: many
 vsurers

vsurers doubting, some vpon their death-beds repenting, and others after conuerſion turning from the practice of vsury, acknowledging that when they were vsurers, they were in the way to hell and deſtruction.

Fiftly, becauſe the vsurer liues by the ſweate of another mans browes, whereas it were Chriſtian honeſtie for a man to liue by his owne labour.

Sixtly, becauſe vsury is the cauſe of idleneſſe, it is the cauſe that men giue ouer their lawfull trades and commendable employment in the common wealth, and liue idly; or elſe giue themſelues to running to ſtageplayes, or bowling, or vicious life, or to ſuch like epicuriſme.

I do not purpoſe ſolemnly to handle this controuerſie concerning vsury in this ſhort Treatiſe. For otherwiſe I would ſee what could be pleaded for this Baall, and would eaſily (as I hope) giue a Chriſtian anſwer

vnto such as desire not to be contentious, but to be resolved in the case of their conscience. But I may not stand vpon this point at large at this time. I rather aime to speake at large vpon the point of vsury if I liue to come to the handling of the eight Commandement, whereof vsury is a breach. In a word, let the factious person auoid schisme, & let him pray for, and endeavour the peace of Ierusalem. Let the hypocrite auoide his hypocrisie, knowing that God is not mocked, yea let him be assured that

Eccl. 12. 14. God will bring all things to iudgement, yea euery secret sinne. Let the slanderer cease from slandering, knowing

Deut. 27. 24. that he which smiteth his brother secretly is accursed. Let vs all cast away all our transgressions whereby we haue transgressed. Thus much of the first doctrine or instruction.

And make you a new heart and a
new

new spirit. Now we come to the second branch of the diuine counsell giuen vnto the Church in this text: and that is the grace which the Church must labour for, to wit, a new heart and a new spirit. And the doctrine hence to be noted, is, that *It is the part and dutie of euery* ^{2. Doctrine.} *true Conuert, not onely not to fauour himselfe in any one corruption whatsoever; but also he must become a new creature in true sauing grace.* And this blessed renouation must not onely be in the reforming of the outward man, as of the speech, countenance, apparell, behauour, and such like; but it must be in the inner man, in the vnderstanding, memory, will, affections and conscience: it must be in the heart and in the spirit. For indeed God requireth *truth in the inward parts.* And ^{Psal. 51. 6.} *howsoeuer man looketh on the outward appearance, and contents himselfe with it, yet God beholdeth the* ^{1. Sam. 16. 7} *heart.*

Ioh. 4. 24.

heart. No seruice will please God, vnlesse it be *in spirit and trath.* To this purpose also Paul speaketh notably in Ephes. 4. 22. *That ye put off concerning the former conuersation, the old man, which is corrupt according to the deceitfull lusts, and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holinesse.* And vnto this may be added that other place in 2. Cor. 5. 17. *Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new.* By both which places it is manifest, that it is not sufficient to cease to be old, but there must be also a renewing. It is not sufficient for a Conuert to cast away all his transgressions whereby he hath transgressed, but also he must make him a new heart and a new spirit.

Now concerning the new creature,

ture, or state of renouation, which is a great Euangelicall mystery, I propound these necessary points to be considered of: First, what necessitie there is of this renouation. Secondly, by what meanes it is wrought. Thirdly, by what degrees. Fourthly, what be the concomitants of it. Fifthly, concerning the constancie.

Concerning the necessitie of this ^{1. Point.} inward renouation or regeneration, we are to consider, first, that without it no flesh can be saued: for Christ himselfe saith, *Except ye be conuerted, and become as little children, ye shall not enter into the kingdome of heauen.* And againe he saith, *Except a man be borne againe, he cannot see the kingdome of God.* Againe, we are all vassals of Satan by nature, and are taken of him ^{2. Tim. 2. 26} at his will: and therefore it is necessary that we should be set free out of spirituall bondage by vertue of regeneration. Againe, by nature all the facult-

faculties of our soules are out of frame, our members being the members of vnrighteousnesse; and therefore it is necessary that we should be set in ioynt againe by regeneration. Lastly, without regeneration our very sacrifices, our prayers, our hearing the word, our almes, our ciuill liues, are vnpleasing to God. For as much
Rom. 6. 19
Rom. 8. 8. as *they that are in the flesh* (that is, vnregenerate) *cannot please God*, as the blessed Apostle speaketh.

Vse. Let euery man and woman lay to heart this necessitie; & let them not deceiue themselues with that fond conceit, that if they liue ciuilly, and pay euery man his owne, and go to the Church as others do, that then they shal surely be saued, though they remaine as ignorant of regeneration as euer was *Nicodemus*. I tell you nay: for vnlesse you be regenerate and borne againe, you remaine in danger of eternall condemnation, you remaine

maine the very slaues of Satan; and the best things that you do or can do in your naturall condition, are abhominable and odious to God.

Concerning the meanes whereby ^{a Point.} regeneration is wrought, we are to note first, that the efficient cause of it is not man, nor Angel, but Gods Spirit. There is no creature in heauē nor earth that can conuert a soule by his owne power: this worke belongs to God alone: for we are borne *not of bloud, nor of the will of man, nor of the will of the flesh, but of God*; as S. Iohn speaketh in his first chap. and 13. verse. And therefore the whole glory of the admirable worke of regeneration is due to God alone, and is not to be ascribed to any creature.

Secondly, the most ordinary instrumentall cause (not to speake of the extraordinary meanes) which God vseth for the conuersion of soules, is the word of God, especially prea-

preached : as appeares by these places of Scripture :

Psalme 19. 7. The Law of the Lord is perfect, conuerting the soule.

1. Cor. 4. 15. For though you haue ten thousand instructors, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospell.

Iames 1. 18. Of his owne will begat he vs by the word of truth, that we should be a kind of first frutes of his creatures.

1. Pet. 1. 23. Being borne anew, not of mortall seed, but of immortall, by the word of God, which liueth and endureth for euer.

By all which places, and many more, it is euident, that the especiall instrumentall cause of regeneration is the holy word of God contained in the Canonickall Scriptures. Whereby it appeareth; what infinite wrong the Pope doth vnto the soules of the cōmon people, by withholding from them

them the vse of the Scriptures: and also what enemies they are vnto Christs kingdome and to mens saluation, which labour to their power to suppress and extinguish the powerfull preaching of Gods word. Lastly, this should teach vs to glorifie God for the plentie of preaching in this Land, but especially in this Citie: for hereby there is good hope of the conuersion of many soules. And let vs alwayes, as we haue all iust cause, pray against Poperie, and that not onely in respect of the bloudthirstinesse of that religion, displayed in that most barbarous plot of the gunpowder treason, but also because it seekes to depriue vs of the vse of Gods word, the especiall instrument of mans saluation.

Concerning the degrees where-^{3. Point.} by regeneration is most commonly wrought, they are these following:

First, the holy Ghost quickens the soule,

soule which it doth conuert, finding it dead in trespasses and sins. Thus it quickened the prodigall son, Luke 15. 32. *This thy brother was dead, and is alive againe:* and thus he quickened the Ephesians, in the fifth Chapter of that Epistle, the eighth verse; and in the second Chapter, the first verse. Where we are to note, that the soule is not said to be dead by nature, or to be quickened by regeneration, because the soule is destitute of all life, but because naturally it is an alien from the life of God, as *Paul* speakes in Eph. 4. 18. God doth not exercise the life of grace in the soule of any vnregenerate person, as he doth in the hearts of those that are regenerate. And this first act of regeneration or spirituall quickening, is termed in Scriptures, *the first resurrection*. First, because as in the day of the generall resurrection, *Many that sleepe in the dust, shall awake,* Dan. 12. 2: so by vertue of this first

resurrection, many that sleepe in sin shall awake to liue righteously. 1. Cor. 15. 34. Secondly, as in the generall resurrection the bodies of the Saints shall be made like vnto the glorious body of Christ himselfe, Philip. 3. 21: so by vertue of this first resurrection the soules of the Saints come to beare the image and stampe of God himselfe, being made holy as he is holy, Eph. 4. 24. And hereby a man or woman may trie whether they be regenerate and quickened or no, if they will but examine whether they be awake to liue righteously or no, and whether they beare Gods image in true holinesse or no. If these things be in thee, thou art vndoubtedly quickned; if not, thou remainest still but a dead man.

The second degree whereby regeneration is wrought, is illumination: for when we begin to stand up from the dead, then immediatly Christ giues

vs light, Ephes. 5. 14. the God which commanded light to shine out of darkness beginneth to shine in our hearts, 2. Cor. 4. 6. Ye then the day of saluation beginneth to dawne, and the day-starre of sauing knowledge to arise in our hearts. 2. Pet. 1. 19. By vertue of this heauenly light a man or woman is brought to see in some measure the danger of their natural state, and what need they haue of repentance, and of Christ, and of Gods mercy, and of inward purging from their corruptions; and what reason they haue of denying themselues, carrying about with them such a masse of corruption, whereof now they are aware. Where it is to be noted, that the reprobate may in some measure be enlightened also. He may haue so much light as to leaue him without excuse. This is manifest out of Heb. 6. 4. where it is said of the apostates and finall backsliders, that
they

they were once enlightened. But the difference is, first, the child of God is enlightened and quickened: but the reprobate is onely enlightened and not quickened; for he remaines still an *alien from the life of God.* Ephes. 4. 18. Secondly, the elect are enlightened to see their sinne, as we see in the example of *Paul,* Rom. 7. 27. *I see another law in my members, &c.* but the reprobate are enlightened especially to behold the danger of sin, and the punishment of the same; as we see in the example of *Cain,* Gen. 4. 13. *My punishment is greater then I can beare.* Thirdly, the elect are enlightened to amendement, as we see in the example of *Iob,* in his 40 Chapter, fift verse, *I haue spoken once, but I will do so no more; or I will not answer.* But the reprobate are enlightened to despaire, and to desperate courses. As we see in the example of *Iudas,* Math. 27. 5. who so soone as he was

enlightened to see the danger of his estate, went immediatly, and desperately hanged himselfe. And hereby we may examine and try our selues, whether we be sauingly enlightened or no. For if we be enlightened and quickened, if we be brought to the sight of our secret corruptions, and to amendment, then it is a comfortable signe, that we are sauingly enlightened; otherwise we remaine in darknesse vnto this houre.

3 The third degree wherby regeneration is most vsually wrought, is contrition. Thus when those three thousand were cōuerted by *Peters* sermon, Acts 2. 37. it is said that *they were pricked in their hearts*; and the citie sinner when she was regenerate, *she stood behind Christ at his feet weeping*, Luke 7. 38. The like may be said of *Peter* and diuerse others.

Where also it is carefully to be observed, that the very reprobate may haue

haue a kind of sorrow, and may hang down their heads like a bulrush for a time, *Esay 58. 5. Is it such a fast that I require, that a man should afflict his soule for a day? &c.* But the difference is, first the elect mourne for the offence against God, as we see in the example of *Dauid*, *Psal. 51. 4. Against thee, against thee onely haue I sinned.* But the reprobate mourne especially in respect of the punishment, as we see in the example of *Pharaoh*, *Exodus 9. 27.* who when he saw the iudgements of God vpon him, and vpon his land, could then confesse with a seeming sorrow, that *He and his people were wicked.* Secondly, the elect mourne with a *godly sorrow vnto repentance not to be repented of*, as we see in the example of the *Corinthians*, *2. Cor. 7. 10:* but the reprobate sorrow with a *worldly sorrow that causeth death.* Thirdly, the elect mourne, but with some grounds of

hope. For they know in the midst of their sorrow, that their sinne is not greater then can be forgiven, vnlesse it be in case of temptation: they know also that Gods mercy is greater then their sinne; and that the blood of Iesus Christ is able to wash them from all iniquitie: and so by these generall grounds at the least in the midst of their sorrow, they sustaine their heart in some degree of hope: but the reprobate mourne as men quite bereft of all hope, thinking their sins to be greater then can be forgiven.

And hereby also we may try our selues whether we haue sauingly sorrowed for sinne or no. For if we haue sorrowed for the sinne, as well as for the punishment; and if we haue sorrowed to repentance and amendment; and lastly, if we haue sorrowed in hope, it is a good signe that our sorrow is true. Otherwise our sorrow
is

is not the true sorrow of the Conuert, but rather the worldly sorrow of the wicked.

The fourth degree whereby regeneration is commonly wrought, is the spirituall hunger and thirst after righteousnesse. The conuert soule thirsts and pants after Christ, *As the heart brayeth after the riuers of waters.* If God would giue riches, honours, pleasures, and not Christ, they would be accounted as dung and drosse, Phil. 3. 7. And the child of God thirsteth after Christ, not onely in respect of his benefits, and to serue his owne turne, but also out of loue to Christ his person, in respect of his excellencies. Whereupon the Church is said to be *sicke of loue* to Christ, Cant. 5. 8. And to this degree no reprobate in the world attaineth. For to loue Christ for himselfe, and to loue his glorious appearing, is peculiar to the elect, and to such as shall

Psal. 42. 1.

receiue the crowne of righteousnesse,
2.Tim.4. 6.

Secondly, as the true Conuert thirsteth after Christ, so likewise he longeth after the word and sacraments, as appeareth by the example of the 3000 in Acts 2.42. who presently vpon their conuersion continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

Now the reprobate and wicked may attaine a kind of desire after the word, but it is either with *Eue*, meere-ly to get knowledge, or with *Simon Magus* to make gaine, or with the Pharisee to get a name; or with the carnall Gospellers amongst the Corinthians, for affectation to the person of him that deliuers it. Or if it be for any taste of sweetnesse which they find in the word, then that taste lasteth but for a season. As the phantasticke Iewes could reioyce in *Iohn Baptists*

Baptists light for a season, Ioh.5.35. whereas the true Conuert loues the word for it selfe, and continues in the study of it, and endeouours to attaine sauing grace by it, labouring to bring forth the fruits in holy practise.

The fift degree whereby regeneration is commonly wrought, is by declining from sin. For so soone as any soule is conuerted to God, and made partaker of the diuine nature, presently it begins to distaste sin, and to striue against it. Euen *Paul* so soone as he was conuerted, he ceased persecuting Gods Church, Act.9. The like may be said of *Zaccheus* and diuers others. Where we must note, that the reprobate and wicked may abstaine from many sinnes, as well as the true Conuert: as appears by the example of the Pharisee, Luk.18.11. *I thanke God I am not as other men, extortioners, vniust, adulterers, &c.* But the difference is, the true conuert declines

clines from sin by vertue of the sanctifying Spirit of God; he is *washed by the Spirit of our God*, 1. Cor. 6. 10. 11: But the wicked abstaineth onely by the restraining spirit, as we see in the example of *Abimelech*, Gen. 20. 6. *I haue kept thee, &c.*

Secondly, the true Conuert is content to part with all his sins, euen with his beloued sins, as we see in the example of *Dauid*, Psal. 119. 101: *I haue refrained my feete from euery euill way.* But the wicked person is like *Herod*, he will not part with his *Herodias* or darling sinne, Mark. 6. 20.

Thirdly, the true Conuert forsaketh sin for conscience sake, as we see in the example of *Ioseph*, Genes. 39. *How shall I do this great wickednesse, and sinne against God?* whereas the wicked shunneth sin, not for conscience, but either for feare of men, or for feare of shame, or for feare of hel, or in respect of sauing charges, or the like:

like: as we see in the example of the high Priests, who would faine haue bene medling with Christ, but they did forbear, howbeit not for conscience sake, but *for feare of the people*. Mat. 21. 46
Let all Christians examine theselues by these differences, whether their declining from sinne be the right declining or no.

The sixth degree whereby regeneration is wrought and perfected, is, full assurance of Gods fauour. For when the holy Ghost hath in some good measure sanctified the heart, & made it pliable to Gods will in vniuersall obedience, then it becomes *the Spirit of adoption, crying, Abba, Father* in our hearts, and *testifying together with our spirits that we are the children of God*, Rom. 8. 15. 16. Where we must also note, that the very wicked may haue a kind of perswasion of Gods fauour towards them, as they seeme to haue in 1. Theff. 5. 3 which
cry

crie Peace and safetie. But the difference is; first, the assurance of the elect is wrought by the Spirit of adoption; but the perswasion of the wicked is not so, but is wrought rather by Satan which lulleth them asleepe. Secondly, the assurance of the elect hath a sure foundation, to wit, the promises of the Gospell, the mercy of God, and Christ: but the perswasion of the wicked is grounded vpon the sandy foundation of his owne merits. Thirdly, the assurance of the elect breedeth an especiall care to please God: but the perswasion of the wicked breedeth carnall securitie and boldnesse to sinne.

4. *Point.*

The fourth generall point propounded concerning this great mystery of regeneration, is touching the concomitants of this grace. And the concomitants or things accompaning this grace of regeneration, are these:

First, an vniuersall change. For there

there is none truly regenerated, but they are truly changed, yea vniuersally changed, *All things are become new* with them: yea they are changed *from glorie to glorie, as by the Spirit of the Lord.* Where we are to note, that the very reprobate may also be changed; as we reade of *Saul*, that God gaue him another heart. But the change in the reprobate is far different from the change wrought in the elect. For the change in the reprobate, is but in common gifts of the Spirit, as we see in *Saul*, he was changed onely to prophesie, or to rule; whereas the elect are changed by speciall and sauing gifts, as, to be regenerate, sauingly to belecue, to repent with repentance neuer to be repented of, &c. Secondly, the reprobates are changed but onely in part; they are like *Ephraim*, or as a cake baked on the one side: but the elect are vniuersally changed, both inwardly and outwardly; in iudge-

2. Cor. 5. 17

2. Cor. 3. 18

1. Sam. 10. 9

1. Pet. 1. 23.

Phil. 1. 29.

2. Cor. 7. 10.

iudgement, wil, affections, conscience, conuerſation, outward behauiour, and the like.

Secondly, the ſecond concomitant of regeneration, is the combat betweene the fleſh and the ſpirit. For there is none truly regenerate, but they haue a combat within them. Thus it was with *Paul*, who found in himſelfe after regeneration, *a law rebelling againſt the law of his mind*, Rō. 7.18. Where we muſt alſo note, that the very reprobate may haue a kind of reluctance, by vertue of the light of their natural conſciences; as we ſee in the example of *Pilate*, he was loth to condemne Chriſt, he had a kind of ſtriving within him, yea *he ſought to releaſe him*. But the difference is, the reprobate haue a ſtriving againſt ſin, either in reſpect of the ſhame of ſin, or in reſpect of the feare of hell fire, or for ſuch like carnall ends; ſo that their ſtriving is not the combat of the fleſh

flesh and the spirit, but the combat of the flesh and the flesh: whereas the elect haue a striuing against sinne, for conscience sake, and in loue to God. Gen. 39.9.

Thirdly, the third concomitant of regeneration, is fruitfulness. There be none truly regenerate, but they are made fruitful. We might instance for the prooffe of this point, in the example of *Zaccheus*, and many other. Where obserue, that the wicked and vnregenerate may do many seeming good works, as we see in the example of the Barbarians, who laded *Paul* with things necessary, Acts 28. 10. But the difference is, the reprobate and wicked do many seeming good works, either mercenarily to receive Luk. 6. 33. *the like againe*, or vaingloriously for the praise of men, or superstitiously Mat. 23. 5. with opinion of *merit*. Whereas the elect do good works vnto such as are not able to requite them, and that in true sinceritie and humilitie, not seeking

king their owne praise, but Gods glory, confessing when they haue done all that they can, that they *are unprofitable seruants.*

Fourthly, the fourth concomitant of regeneration, is the matter of persecution. For there is none regenerate to *liue godly in Christ Iesus*, but they *must suffer persecution* in one kind or in another, as *Paul* speakes in 2. Tim. 3. 9. Where we are also to note, that the very wicked may suffer for their profession; yea and suffer many things for the truths sake also, as *Paul* implieth in 1. Cor. 13. 3. that they that are without loue, may *giue their bodies to be burned*: and as we see in the examples of Papists, Arrians, and other wretched heretikes, which sometimes are ready to lay downe their liues for their profession sake. But the difference is in the cause of suffering: for it is not the suffering, but the cause of suffering, that makes the Martyr.

Martyr. The wicked and vnregenerate suffer commonly for error, and not for the truth; or if at any time for the truth, then it is not for loue of the truth it selfe, but for some other by-respect: whereas the elect child of God suffers for the truth it selfe, and that in loue to the same, and with zeale of Gods glory.

The fifth and last generall point *5. Point.* propounded concerning the mystery of regeneration, is concerning the constancy of the same. For we are to know, that a man or woman being once regenerate, they are for euer regenerate; and being once made the children of God by adoption, they are for euer the children of God.

For the prooffe of this point, I commend vnto you these places of Scripture following:

1. Ioh. 3. 9. *His seed remaineth in him.*

1. Pet. 1. 23. *Being borne againe, not of mortall seed.*

F

Rom.

Rom. II. 29. *The gifts and calling of God are without repentance.*

Ioh. 14. 16. *The Comforter shall remaine with you for euer.*

Rom. 11. 1. *Hath God cast away his people? God forbid.*

Psal. 37. 28. *The Lord forsaketh not his Saints.*

By all which places, and many other, it is manifest that they which are once effectually called, and truly regenerate, and haue receiued the Spirit of adoption, they are for euer the children of God.

Reason 1. And the reason is, first, because God is constant, both in his decree, for *the foundation of God remaineth sure, ha-*
 2. Tim. 2. 19 *uing this seale, The Lord knoweth who are his; and in his loue, for whom he loveth, he loveth to the end, Ioh. 13. 1.*

Reason 2. Secondly, because God hath promised that *the gates of hell shall not preuaile against his Church, Math. 16. 18.* and Gods promises are *Yea and Amen,*

men, as we know.

Thirdly, because God is able to *Reason 3.*
 preserve his children to the end: *He is*
stronger then all, and none is able to
plucke the weakest babe in Christ out *Ioh. 10. 29.*
of the hands of the blessed Father.

And if any Papist or Arminian *Objection.*
 shall object the examples of *Judas* or
Demas, or the stony ground; or of
 many Professors that turn carnal, &c.
 To this I answer, that those that fi-
 nally and totally fall away from the
 truth, *They were never of us; for if they*
had bene of us, they would haue con-
tinued with us, 1. Ioh. 2. 19. These
 might possibly receive certaine com-
 mon gifts of the Spirit, as to be en-
 lightened, &c. but they never were
 truly regenerate.

We do not deny but the true child *Ans.*
 of God may be much weakened con-
 cerning the degree of true saving
 grace which formerly he hath felt:
 which cometh to passe either by the

neglect of the publicke and priuate meanes of saluation, or with *Dauid* by relapse into sin: but to fall totally from all sauing grace, or finally without any recovery, this we confidently deny, according to that in Micha 7.8. *Reioyce not against me, o mine enemye: for though I fall, I shall arise, &c.*

Thus I haue passed through the fve necessary points concerning regeneration; and haue first shewed vnto you the necessitie, secondly the meanes, thirdly the degrees, fourthly the concomitants, fifthly the constancie of this famous worke of regeneration. Fanne your selues by that which hath bene spoken; consider what I haue said, and the Lord giue you vnderstanding in all things.

For why will ye die, o house of Israel?

Now I come to the last part of the text, which is the expostulation or reason: *why will ye die?* From whence

I obserue, that *Mans destruction is of 3. Doctrine.*
himselfe. For else why should God
 expostulate with his Church in this
 place? *why will ye die?*

For the prooffe of which point,
 take these places following :

Hos. 13. 9. *O Israel, thou hast destroyed
 thy selfe; but thy helpe is of me.*

Prou. 6. 32. *He that committeth a-
 dultery with a woman, lacketh under-
 standing: he that doth it, destroyeth his
 owne soule.*

Psal. 51. 4. *Against thee, against thee
 onely haue I sinned, and done euill in thy
 sight: that thou mightest be iust when
 thou speakest, and pure when thou
 iudgest.*

And it must needs be, that destruc- *1. Reason.*
 tion is of a mans selfe, and not of
 God; first, because God created man
 perfect at the first, and gaue him free
 will to stand if he would; and man
 hauing free will in *Adam* to stand,
 yet willingly and wilfully eat of the

forbidden fruite, and lost both himselfe and his posteritie, and the freedom of his will.

1. Reason.

Secondly, destruction must needs be of a mans selfe, and not of God, because God hath sent a sufficient redemption by the meanes of his owne Son; and hath commanded it to be

Mark. 16. 15 *preached to euery creature: yea he hath commanded vs to belceue in Christ, whom he hath sent, 1. Ioh. 3. 23.* And therefore if when a pardon is offered, we wilfully refuse it, then our destruction is of our selues.

3. Reason.

Thirdly, God hath giuen vnto vs a most powerfull word, yea a word which is able to saue our soules, 1. am. 1. 2 1; and therefore if we neglect or despise so great saluation, the bloud is vpon our owne heads.

4. Reason.

Fourthly, God giueth sufficient warning, by his threatnings out of the word, and by his iust iudgements shewed vpon others: and therefore
if

if we will take no warning, neither by threats, nor by iudgements, nor by signes from heauen, we shal worthily perish without mercy.

Fiftly, God giueth vnto man sufficient time of repentance; as he gaue vnto the old world in the dayes of *Noah, an hundred and twentie yeares,* Gen. 6. 3. And therefore if with cursed *Iesabel* we haue *time giuen to repent, and repent not,* we shall iustly perish with her, *Reu. 2. 21. 22.* 5. Reason.

Sixtly, what could haue bene done more vnto the vineyard of our soules, then what hath bene done? *Isa. 5. 4.* And therefore if after all digging, and dunging, and pruning, we remaine still barren, we shall iustly be hewne downe, and cast into the fire. 6. Reason.

But what say you then to these places of Scripture, which manifestly confirme the doctrine of reprobatiō? Objection.

Rom. 9. 11. 12. 13. For the children

F 4 being

being not yet borne, neither hauing done any good nor euill: it was said, Iacob haue I loued, and Esau haue I hated.

Iude 4. For there are certaine men crept in vnawares, who were before of old ordained to this condemnation.

Ier. 6. 30. Reprobate siluer shall men call them: for the Lord hath reiected them.

Answer.

We acknowledge the truth of these holy places; we acknowledge also the truth of the doctrine of reprobation, to wit, that God as the mightie Potter, hauing absolute authoritie of the lumpe of mankind, hath made some vessels to honor, and some to dishonor; and that of his owne free will, for the declaring of his power, and manifesting of his iustice, Rom. 9. 23.

But here it is carefull^y to be obserued, that howsoeuer a mans reprobation be of God, yet his destruction is of himself; & that for these reasons:

First

First, because howsoever God in his iustice and wisdom doth reprobate many, and that before the foundation of the world was cast; yet he throweth no man nor woman, yong nor old into hell, before they come to their personall appearance before Christ, and be found guiltie at the barre of Gods iudgement seate, of sin either actuall, or at the least originall, 2. Cor. 5. 10.

Secondly, though God do reprobate men and women, yet he doth not tempt or enforce any man or woman to sinne for the accomplishing of his owne decree. *For God tempteth no man;* as Iames speaketh in his first Chap. v. 13. And it were hellish blasphemy to affirme, that God were in any sort the author of sinne.

If destruction be of a mans selfe, ^{2 Objection.} then it seemeth that he hath free will to be saued if he will, contrary vnto that which was deliuered before.

Man

Answer.

Man indeed in *Adam* had once free will, as well as he had the lively image of God; but now hauing lost it, he may iustly be condemned for the losse of it: and now he hath no further wil vnto good then he is moued by Gods Spirit; nor further power against euill, then he is preserved by the power of God through faith.

3. Obiection

Yea but it might seeme still, that a mans destruction is of God, because he doth not restraints men from sin, nor preuent them with his grace. For is not he guiltie of a childs death, that seeth it run toward a pit, and stayeth it not, when there is power in his hand to do it?

Answer.

We must not measure God who is aboue the Law, by man vnder the Law. A man in this case is indeed guiltie, because he is bound by the Law to saue life if he can; but God is a free worker, it is in him to *haue*
mercie

mercie on whom he will; it is also law- Rom. 9.
full for him to do what he will with Math. 20.
his owne, for he is bound to no man.

Cōsidering therefore that a mans & ^{1. pfe.} womans destruction is of themselves, this sheweth what spitetull enemies we are to our selues. We make our selues liable to Gods wrath, we bring vpon our selues iudgements in this world, we wilfully lose heauen, and the comfortable presence of God, and Christ, and of blessed Saints and Angels; yea we purchase to our selues eternall torment in hell fire with the diuell and his angels, in that horrible darke and deepe pit which the diuels themselves do tremble to thinke vpon. O consider this all ye that forget God, and which sport and delight your selues in your sinfull courses, which drinke iniquitie as the Oxe drinketh water, which drinke I say, and are neuer satisfied: O why will ye die, ye poore house of Israel?
Let

2172.

Let all good Christians learne, that as the wicked and vngodly do diligently worke out their owne damnation, so to be carefull on the contrary to worke out their saluation; and this they shall do by the power of God, and not by their owne power, or by any thing in themselves.

First, if they be carefull to vse all the meanes which God hath appointed for the working of sauing faith, and the nourishing of the same in their hearts.

Secondly, if they labour in all the parts of repentance, if they daily examine themselves, if they daily humble their soules for their sinnes, if they daily labour for mortification, and if they endeavour to serue God in holinesse and righteousness all the dayes of their liues.

And for this purpose take these few directions: Let euery Christian
which

which desires to grow in grace be carefull of Gods publicke ordinances. Let them heare Gods word with *Marie*, acknowledging that to be *the* Luk. 10. 42. *better part*; but let them not vnder that pretence quite cast off their particular lawfull callings, and so liue inordinately, contrary to the rule of the Apostle in 2. Thes. 3. 12. *Now them that are such, we command and exhort by our Lord Iesus Christ, that with quietnesse they worke, and eate their owne bread.* And concerning the right hearing of Gods word, take these rules, before thou repairest to Gods house. First, prepare thy selfe with repentance, and with an heartie purpose of amendment of life. For otherwise if thou comest to Gods house with thine hands full of bloud, God may iustly say vnto thee: *what hast thou to do, to tread within my Courts?* Isaiah 1. 12. Secondly, prepare thy selfe by reading some part
of

of Gods word, according to the example of the Eunuch, *Act. 8. 30.* who was well prepared to heare *Philip* preach, when he had prepared himselfe first by reading the Prophet *Isaiah*. Thirdly, prepare thy selfe for publicke hearing by priuate prayer, praying for thy selfe, for the Minister, and for the Congregation : beseeching God of his mercie to open vnto
Eph. 6. 19. the Minister *the doore of utterance*, and to thy selfe and the rest of the
Acts 14. 27. Congregation *the doore of faith*. Fourthly, repaire vnto Gods house with an honest heart, not to see fashions, not to carpe at the Minister, not vpon custom, not to be noted to be religious, nor for feare of mā's law: but go with a true desire to worship God, and to reape to thy owne soule eternall benefite; according to the example of the Church in *Isay. 2. 3:* which saith, *Come, let vs go vp to the house of the Lord: he will teach vs his wayes,*

wayes, and we will walke in his paths.

Fiftly, when thou art come to the Church, hearken with all diligence and reuerence to Gods word, according to the example of *Lydia*, who attended to the doctrine of *Paule*, and Acts 16.14. was conuerted. Beware of gazing in the time of Gods ordinance, lest Satan tempt thee. Beware of sleeping in the Congregation, lest God shew his iudgement and execute his vengeance vpon thee, as he did vpon *Eutychus*. Acts 20.9. Take heede of praying and reading other matters in the sermon time, when thou shouldest attend vnto the preaching, lest thou offer the Eccles 5.1. sacrifice of fooles. Remember that there is a time for all things, and euery Eccles 3.1. thing ought to be done in its *fit time and season*. Sixtly, after thou hast heard the word, meditate throughly of the points deliuered, lest Satan come and steale the good seed out of thine heart; examine thy selfe by
that

that which was preached; and if thou findest thy selfe rebuked for sinne, let that rebuke preuaile with thee to repentance and amendment.

Also when thou hast heard Gods word, marke the directions, and practise them: *For, not the hearers but the doers of the Law are iust before God,* Rom. 2. 13. And concerning the promises, apply them to thy selfe if thou findest thy selfe capable, that is, if thou endeourest to keepe the condition of them: and indeed the word will profit thee nothing, vnlesse thou hast faith to apply it, Heb. 4. 2.

Secondly, that thou mayest worke out thine owne saluation, be carefull frequently and often to be partaker with Gods Church of the Lords Supper. For the Sacrament worthily receiued is *meate indeed, and drinke indeed.* Thou must not thinke it sufficient to receiue the Sacrament once or twise by the yeare, but thinke it an
especiall

John 6. 55.

especiall fauor of God if thou mayest receiue it often; alwayes provided that thou beest prepared thereunto, with knowledge, faith, repentance, and charity.

Thirdly, be carefull also of priuate duties, reade the Canonickall Scriptures diligently: refresh thy soule morning and euening with some Chapter of Gods word. The King himselſe is not exempted from this holy duty, but the Lord would haue his word to be with him, that he might *reade therein all the dayes of his life*, Deut. 17. 19. And concerning reading Gods word in priuate, obserue these directions if thou wouldest profite. First, lift vp thine heart by prayer before thou readest. Secondly, reade with diligent heede, according to that of Math. 24. 15. *Let him that readeth, consider it.* Desire not to reade fast, but sure. Also examine thy selfe by that which thou
G readest,

readest; and ~~re~~mmine or meditate, that thou mayest extract nourishmēt and comfort out of that which thou readest. Thirdly, reade the word in order, not here a Chapter and there a Chapter; but begin at the beginning of a booke, and leaue it not off vntill by degrees thou hast passed through it. Fourthly, if thou readest a difficult place, take diligent notice of it, that thou mayest aske the iudgement of others, especially of Gods Ministers, concerning the meaning.

Fourthly, if thou desirest to worke out thine owne saluation, and not wilfully to runne vpon thine owne destruction, be diligent of priuate prayer. If thou beest a maister of a family, pray with thy family, and instruct it, that thou and thine house may serue the Lord: according to the example of *Iosua*, in the last chapter of that booke, the 15 verse. Let e-
uery one also in the family pray apart
and

and in secret, according to the examples of *Dauid* and *Daniel*, which made conscience to pray constantly thrise euery day, to wit, morning, euening, and at noone, Psal. 55. 17. Dan. 6. 10.

Fiftly and lastly, if thou desirest to worke out thy saluation, walke worthy of thy holy calling whereunto thou art called. Let thy conuersation be answerable to thy profession: endeuour to liue holily towards God, righteously towards men, and soberly concerning thy selfe. Thus thou shalt glorifie God, adorne the Gospell of Christ, and purchase to thy selfe through Gods free mercie and Christs merits, an inheritance incorruptible and vndefiled, which fadeth not away, reserued in heauen for thee. Vnto the which glorious inheritance, he bring vs which hath so dearly bought vs, euen Iesus Christ the righteous; to whom with the Fa-

ther and the holy Ghost, three glorious persons, but one God, be ascribed, as most due, all honour and glorie, from this time forth vnto all eternitie. Amen, Amen.

FINIS.

